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the expense of the class. A good map of Palestine was hung where everyone could plainly see it: In the first part of each lesson period the students were tested as to the accuracy and thoroughness of their work. The events and discourses, as indicated by the titles of the harmonist, were reviewed from the beginning by passing around the class from man to man, thus requiring each to review the whole so as to be ready with his contribution in turn; and, again, by sending different men to the map with a pointer and requiring them to review the whole series in its local setting; and, further, by questions intended to test the comprehension of the teacher's exposition and interpretation. In the latter part of the lesson period the teacher took up the particular event or discourse under immediate consideration, defined its relation to its predecessor, and interpreted its meaning.

What was the result? The work grew in difficulty as it proceeded, but it grew in interest also, for many reasons. The fact that order and coherence were appearing out of the confused jumble of their previous knowledge of the gospels, the clear ideas of time and place and meaning as they heard or read the gospels or gospel allusions, the growing pride of acquisition and consciousness of mastery, the strategic value of this outlook, this articulation of facts, for an attack upon the whole problem of gospel history, and, above all, the growing reality and richness of that matchless life and teaching—all these were practical incentives and led to sustained effort through two years to the completion of the task. A remark of the civil engineer is typical of many expressions. He said: "I have been in the Sunday school for twenty years, and I have never learned anything till now." Not all completed the task, but all did some real work, and several could at the close step to the map and give the complete articulated outline of gospel history without an error as to time or place.

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II. A PASTOR'S SUGGESTIONS ON TEACHING BOYS

In planning a course of study for boys on the life of Jesus, there are some general and special facts of their development that need to be considered. These facts can be only summarized here.

One of the general laws of boy-life is the law of interest. The

appeal which any literature makes to a boy, whether that of the Bible or any other, is the appeal of life. It is biography, not poetry, prophecy, or essays; actions, not ethics; deeds, not teachings, that get hold. And until the boy is pretty well along in high school, it is the picturesque and vivid, rather than the historical, relations in biography that interest him.

Another general law of boy-life may be called the law of reality. I have just said that it is the picturesque and vivid in biography that attracts attention from a boy. To him life is moving, adventurous, highly colored. The reflective and the passive moods are not his. His mind is so alert and keenly sensitive to moral issues that he reaches them more quickly than his teacher does, and then awaits with surly suspicion and agonizing self-consciousness the clumsy and blunt way by which his preceptor "makes the application." Religion to him is doing, not talking. He does not want to talk about it. He will not be talked to about it.

There are also some special and seldom recognized facts which must modify and define Sunday-school instruction of boys.

One of these is the fact that to him the Bible is trite. It is hard to find a boy who does not know as much about the Bible as he wants to. In almost every other subject in education the element of surprise is one of the teacher's chief aids. The Bible does have some surprises even for a cocksure American boy, but they are not contained in the ordinary Sunday-school quarterly.

As a result of this triteness, and of the fact that the Sunday school furnishes a jolly good opportunity for social reunions, the traditional demeanor of boys is that of inattention and miscellaneous conversation. The teacher who seeks the "point of contact" in football will find it all right, but he will seldom find anything more.

One other special difficulty in teaching boys religion is that the traditional method is one long outgrown and obsolete in all other education. If the question-and-answer method really had value, one would think its astonishing difference from any other kind of instruction with which the boy is familiar might attract and hold his attention. But it does not do so. The boy is getting more and more accustomed in school to the laboratory, objective teaching and manual methods, and these have hitherto been lacking beyond the kindergarten department of the Sunday school.

With these facts in mind, a successful course for boys on the life of Christ should have these elements:

1. It should deal with the acts, not with the teachings, of Jesus.
2. It should present the life as a heroic biography. The life should be left to make its own impression, and there should be no "moralizing."
3. In method the printed quarterly, the formal question, the homily, must be entirely forsaken for plans that are fresh, varied, realistic, and analogous to those of the public school.

The course of study I am about to outline may be imperfect, but it does contain these three elements.

The class approaches the life of Jesus by a method as near as possible to that by which the German schools study the national heroes of Germany: the method-of-travel study. By means of stereographs they make a journey to Palestine, following the events of Jesus' life by journeys from place to place in which those events occurred. They make the easy transition from the work of the public school, by means of their geographies, atlases, and the announcements of the tourist companies.

At the beginning of an average lesson they are carefully transferred from the scene and events of the last lesson to that of the present. They are shown by a specially keyed map where they are to stand, in the definite spot where the Master wrought at the time under study, and the exact territory over which they are to look. Then, as they visit this spot by means of the stereograph, they are shown just where the Master entered the scene, what he did there, and whence he departed.

They will complete and connect their knowledge of these places and deeds by drawing sketch maps, by using a stereograph of the relief map of the Palestine Exploration Society, and by molding certain contours of territory with clay or paper pulp. This connected knowledge they will carry farther by records in small individual note books, and by novel reviews.

Such instruction not only solves the problems of order, attention, interest, and individual instruction, but it even encourages home work, which in Sunday school has been pretty nearly unknown among boys for some time. The self-expression with the hands mentioned

above is, much of it, prepared at home; topics for special report and short debates are worked up there; and even some optional work will be thus done by individuals. Instead of the study of short sections of Scripture in the class, long, consecutive sections are given out for home reading, which are to be cut out and pasted in a notebook, making an illustrated gospel or a harmony.

The fellowship instinct has been utilized in making additional reviews by having a "class life of Christ," to which each member contributes a chapter in turn, and by having a "class log," in which each in turn describes the places where he has been.

All Bible study with boys should be supplemented by a rich social class life consisting of a class organization, socials, club work, and camp, and by all practicable service for others. These are the background and the application of the study itself.

There need be no fear that such study is not "spiritual." Inattention and irreverence are surely unspiritual. These methods fit the boys, interest them, hold them, instruct them. The geographical and picturesque, as a matter of fact, become the vehicle of the spiritual. My own experience was that the stereoscope itself was, unexpectedly, a powerful instrument for teaching the individual. Isolated behind his hood, looking as if from a dark room through a window into a strange world, his ears as alert as his eyes, each of my twenty-five boys received impressions that were deep, lasting, personal. I was teaching, not a class, but twenty-five separate hearts.

Working over the material again this fall, I am more convinced than ever of the possibilities of methods involving, as these do, vivid sense-impression, manual self-expression, co-operative activity.

This article will have more practical value if I mention the places where the material for such work can be obtained. The manual methods are described in a pamphlet written and published by Rev. R. M. Hodge, D.D., 700 Park Avenue, New York. An inexpensive bristol-board contour map is furnished by the Atlas School Supply Company, Chicago. Clay for modeling may be secured through any school-teacher, and pulp from any paper-mill. The stereographs are published by Underwood & Underwood, New York, who also publish my textbook.

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